

# CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, DECEMBER 18, 1840.

NO. 40.

## THE CHRISTIAN SECRETARY.

IS PUBLISHED EVERY FRIDAY MORNING, AT THE  
Office corner of Main and Asylum Streets,  
Third story, entrance 194½ Main st.

### TERMS.

Subscribers in the city furnished by the carrier at  
\$2.00 per annum.

Papers sent by mail, at 2.00 payable in advance,  
with a discount of twelve and a half per cent. to  
agents becoming responsible for six or more subscrib-  
ers.

ADVERTISEMENTS will be inserted on the usual  
terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects  
connected with the paper may be addressed to  
BURR & SMITH—post paid.

## CHRISTIAN SECRETARY.

NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

### Something for Christians to think of.

The time has now come when the minds of  
men, lately so much excited on the subject of poli-  
tics, will be left to select some other theme to en-  
gage their thoughts and call out their efforts.

Men must have something to engage their atten-  
tion. And if they be not occupied with useful

employments, they will be active in devising mis-  
chief. If their attention shall not be directed to

the subject of religion, they will be very likely to

run into the errors of infidelity. How important,

then, that Christians should take care to furnish

the requisite aliment for the present state of the

public mind. Besides, the season has now arrived

when special efforts to promote the cause of

God amongst us, are more likely to be success-  
ful. The people generally have more leisure to

engage in such labors during the winter season.

Brethren, what can be done to improve the con-  
dition of our beloved Zion? Let each church,

may, let each individual answer the question be-  
fore God. The cause of religion is comparative-

ly low amongst us. Few, two few, accessions

have of late been made to our churches. Sin-

ners are going down to hell around us. Among

them may we recognize our own dear relatives

and friends. Soon they will have passed beyond

the reach of our influence and our prayers. Soon

too, we shall have closed our labors. Oh! let

us remember that what we do, must be done

quickly! Christian professor, if thou hast one

duty yet to perform,—one important prayer yet

to make,—one solemn admonition yet to give,—

oh! do it,—AND DO IT NOW. Very soon it will

be said, "the Master is come, and calleth for

thee."

### Something for Sinners to think of.

FELLOW SINNERS—You have recently passed

through one of the most exciting political con-

tests that the history of our Republic furnishes.

Your minds have, for the last year at least been

filled with thoughts touching this absorbing ques-

tion. But little time has been allowed for the

more rational and important contemplation of

eternal realities. You have been extremely anx-

ious to elect others to offices of mere worldly dis-

tinction, but you have forgotten or neglected to

"make your own calling and election sure."

This excitement is now terminated, and you may

if you will, think of your prospects for "the hon-

or that cometh from God only." Ah, how much

more glorious and enduring is this honor, than

any of an earthly character! If once you gain

the "crown of righteousness," and bear the

"palms of victory in the skies," your honors will

be perpetual, and your triumphs will be complete.

But "what would it profit a man if he should gain

the whole world, and lose his own soul?" What

are the pleasures, honors, and emoluments of

earth, when compared with the value of a death-

less spirit, and especially what will they profit,

when the soul is lost? Let the unhappy rich

man in the gospel answer. Amidst the unquench-

able fires of his deserved torment, he sought the

aid of Lazarus, who perished from neglect or

hunger at his gate, but he received for answer,

"Son, remember"—mark it—"Son remember"—

oh that word REMEMBER—"remember that

thou in thy life time receivedst thy good things"

Yes, "in thy life time thou receivedst thy good

things"—all "thy good things." "But now . . .

thou art tormented." Yes, "NOW"—in this

eternal world, in this state of everlasting woe—

"NOW thou art tormented." He enjoyed the

world, but he lost his soul. Oh, what would he

not give in exchange for his soul?

Be entreated then to "seek first the kingdom

of God, and his righteousness." Turn away

from the fading vanities of earth to the enduring

realities of eternity. "Lay up your treasure in

heaven where neither moth nor rust doth corrupt."

And do it now. Many reasons might be given

why you should make this subject a matter of im-

mediate attention. Every day you live in sin,

you are aggravating your guilt in the sight of

God—you are emphatically "treasuring up wrath

against the day of wrath and revelation of the

open shame." You are "resisting the Holy

Ghost." Besides, you live in a dying world.—

Dangers are many to hurry you to the tomb. In

a month, in a day, in a moment, you may be in

eternity. Your everlasting destiny may be sealed

in a moment—an unexpected moment. The

Saviour may withdraw the sceptre of salvation;

the Spirit grieved and insulted, may take its

everlasting flight; the last act of Christian kindness

may soon be performed, and then your death

warrant will be sealed, and you will sink into the

darkness of a starless, endless night. Awake!

Oh sinners awake! or all will soon be lost.—

"Kiss the Son lest he be angry and you perish

from the way when his wrath is kindled but a

little. Throw yourselves beneath the droppings

of his cross, and by the eye of faith look up and

live forever.

### The Mothers' Monthly Journal.

This interesting and useful periodical has just

completed its Fifth Volume. From its commence-

ment to the present time, it has been ably con-

ducted, and has well deserved the praises which

have been lavished upon it. The changes which

have taken place in the editorial department,

show very conclusively that we have more than

one sister in our Baptist Zion, capable of exciting

interest and imparting instruction in that impor-

tant capacity. In fact, it is difficult to decide

which of its three successive editors has drawn

around her the greatest cloud of intelligent ad-

mirers. But our object is to commend the Jour-

nal to the notice and patronage of all our sisters.

Those who have taken it hitherto will need no

thing from us to induce them to continue their

patronage to this valuable magazine. But a con-

viction that many who do not now read it, are

ignorant of the great loss which they suffer from

the neglect of it, induces us to call attention to the

work. It ought to be in every Baptist family in

the country. And who cannot afford a dollar a

year for such a family periodical? We might

more properly inquire, who can afford to do with-

out it for the sake of saving (if indeed it be saved)

a dollar a year? The next volume begins with

the New Year, and it is therefore a proper

time for persons wishing to subscribe, to for-

ward their money and their names. And may

we not inquire of our brethren and fathers, if

they will not subscribe for the Journal as a New

Year's gift to their wives or daughters? We

feel quite certain that they could scarcely find a

better "New Year's Present" for the money.—

Think of it!

### Will Young Men look at this?

In Paul's first Epistle to the Corinthians xi:

14, after having argued some important ques-

tion he makes the following important inquiry, viz:

"Doth not even nature itself teach you, THAT IF

A MAN HAVE LONG HAIR IT IS A SHAME

UNTO HIM?" If we were Phenologists, we

should be ready to suppose, that the conduct of

many of the young men of our day, was prompted

by the fear of showing the weak spots on their cran-

ium. But at all events, we may safely agree with

Paul and nature, and say, "IF A MAN HAVE LONG

HAIR, IT IS A SHAME UNTO HIM." If there

were a little more in the head, there would be

less anxiety about having so much on it. So we

think!!

### New Haven Baptist Association.

In the minutes of this body, the name of Bro.

L. H. Wakeman should have been inserted as a

licensee of the First Baptist church of New Ha-

ven. Brother W. has been preaching some in

the vicinity of late, and it is due to him, and to

the public, that the error in the minutes should

be corrected, and that it should be known that

his credentials as a licensed preacher are per-

fect.

### TEMPERANCE DEPARTMENT.

For the Christian Secretary.

The Wife and Mother of the Inebriate.

Among the numerous host of sufferers from

the use of intoxicating drinks, perhaps none merit

a larger share of our sympathies than the wife and

mother of the wretched victim of intemperance.

It is frequently the case, that the habit of intoxi-

cation does not gain the ascendancy till after mar-

riage. The inebriate has wedded, it may be, a

spouse, young, amiable and beautiful, nursed,

perhaps, in the lap of luxury, and unaccustomed

to the language of rebuke. For a season, all goes

on well; friends and relatives congratulate them

on their prospects of domestic felicity; their sky

is unclouded, and in the warmth of their first af-

fection, they are all the world to each other. The

path of life seems strewn with roses and they

have only to cull the fairest to weave a garland

each for the others brow. But by and by, the

scene changes. The old appetite for the inebri-

ating draught returns, and as a consequence the

the cause of her sorrow. If, reader, you have

never witnessed a scene which exhibited the suf-

ferings of the drunkard's wife, come with me,

and behold a single example of her daily trials.

It is a wintry night, the hoarse blasts of old De-

cember's breath are mingled with hail, sleet, and

snow. The roads have been rendered almost im-

passable by the tempest. The town clock has

just told the hour of twelve. In that forlorn cot-

tage, which totters at every breeze, sits the wife

of the drunkard. Little did she think, when she

gave her hand, and the best affections of her

heart, to her husband, of the bitter trials through

which she is now called to pass. Look through

that curtained window, and see her at this late

hour of the night still plying her needle to obtain

sustenance for herself, and her famishing babes,

or to preserve the scanty wardrobe of her family,

now seldom, or never, replenished from utter de-

struction. Observe the big, scalding tears, which,

ever and anon, course down her grief-worn cheek.

Affliction has marred her features, and the weight

of her woes has bowed her once admired form.

As she continues her labor, she occasionally casts

a stealthy glance toward the door, as if wishing,

yet dreading, her husband's approach. At length,

wearied nature demands repose, and laying aside

her work, she kneels, and in the language of

heart-broken affection, supplicates Heaven's mer-

cy and blessings upon him who has been the cause

of her sufferings. Her prayer finished, she re-

tires, and all is darkness and stillness. But, hush!

Yonder comes her husband, as usual, in a state

of beastly intoxication, reeling and staggering

through the snow. He enters the dwelling, and

finds that his unhappy wife has momentarily lost

the sense of her sufferings in an unquiet slumber.

Maddened at this, he rushes to her couch, and

seizing her by those tresses which were once the

objects of his fond admiration; he hurls her forth

into the street, amid the pitiless peltings of the

storm, and ere she can rise from her bed of snow,

her hapless babes are sent, screaming with terror

into an adjoining drift. Chilled and nearly frozen,

the poor woman retreats to a neighbor's house

with her children for the night, but her ques-

tionless affection for her husband, despite all his

abuse, leads her to return to her desolate home, and

suffer all the indignities that, in his drunken moments

he inflicts upon her. And thus will she continue

to live, and suffer till death, the angel of mercy

to the afflicted, takes her from a world of sorrow

to a heaven of bliss, or removes him who has been

the cause of her woes. And oh! have I seen the

widow of the inebriate, thus delivered from him

who had been the curse and bane of her existence,

by the hand of the destroying angel, mourn and

lament over his ignominious grave. Forgetful of his

unkindness, her memory recalled only the sunny

spots of their intercourse, when he was a fond and

tender husband. Such is woman's quenchless

love for the object of her affection. Husbands of

our land, will ye suffer it to pass unrequited? Will

ye deem the draught that destroys the soul, an

object more worthy of your affections than her

who thus can suffer and forgive? L.

(To be continued.)

### CHILDREN'S CORNER.—NO. 6.

For the Christian Secretary.

DEAR CHILDREN.—I am going to talk to you a

little this week about a very delicate subject, and

I am almost afraid some of you will think that

I mean to be personal, and charge you with things

which you have not done. But wait till you read

what I have said, and then you can tell all the

better. I shall tell you two stories about two

little boys who were each of them tempted to do

a very bad act, but one of whom, acted very dif-

ferent from the other. But I suppose you are

waiting for the stories, and so I will tell them.

Little George was just large enough to run about

the garden, and fields, and listen to the sweet

notes of the birds, and see the little lambs sport,

and play upon the green grass.

One morning when his father went away, he

told little George that he would



destroying liquid can never leave it till it has rendered them brutish. Infatuated, and rendered delirious by its effects, they will call again and again for the maddening draught, till the design of the destroyer is accomplished, and they sink into the grave.

In cases of assassination generally, the friends of the murdered individual have the consoling reflection, amid the poignancy of their distress, that their deceased friend came to his end by the malice and revenge of another, and that he neither suffered the penalty of having broken the laws of his country, nor of having by his own act, rushed, unbidden, into the presence of his Maker. But where this assassin seizes upon a victim, he renders him through the potency of the spell he throws around him, a willing instrument of his own destruction, and sends him to a suicide's grave, unhonored and unwept. So extensive and direful have been the mischiefs inflicted upon community by this daring villain, that language is inadequate to express them. Words can give but a faint picture of the anguish which has rent the hearts of the friends of those who have been the victims of his diabolical outrages, and volumes might be written in the narration of his deeds of death, and yet not the thousandth part be told. I will, however, relate some two or three instances of murders which he has committed, rather as examples of the classes of victims he has usually selected, than because I regard them as possessed of more interest than hundreds of others which might be named.

A young man, the pride of his parents, the ornament of his native village, and the boast of the coterie of his friends, whom his talents and amiable disposition had gathered about him, was unfortunately thrown within the grasp of the destroyer. The poison was proffered to him; at first he hesitated, but being assured that it would render his powerful intellect more comprehensive, and the scintillations of his wit more vivid, to partake of the beverage, he took the cup, though with a fearful hand. He drank, and the fiend set his mark upon him. The first draught overpowered his excitable frame, and he sunk to the earth insensible. On his arrival at his father's house, in this state, a scene of anguish ensued, which baffles the power of language to describe. His mother, overwhelmed with distress to think that the demon had marked her noble and talented son for his prey, refused to be comforted. Her sorrow was too deep to find vent, either in tears or words. The father stood silently by the bedside, the picture of grief. His manly form heaved with emotion, and he seemed almost in despair. At length reason resumed her throne, in the breast of the young man, and his downcast eyes, and suffused cheeks showed his sense of the dangerous step he had taken. His parents entreated him henceforth to abstain from the path of the destroyer, and avoid the sphere of his influence. He promised to do this, and for some time, kept his promise faithfully. But the fiend knew too well, that those who had once tasted of his deadly draught, would sooner or later return, and drink again. The young man was unable to restrain his appetite, and with stealthy step, he again approached the den of the destroyer, and drained the poisonous cup to the dregs. Again Reason forsook her throne, and he was borne home in a state of unconsciousness. The shock was too great for his parents to bear. His mother, heart-broken, sunk to the earth, and when her muscles regained their power, she was a raving maniac. His father, conscious that he, whom he had hoped would be the stay and staff of his declining years, was the victim of the destroyer's wiles, seemed to regard life as a burden, and ere long his spirit, unable to sustain the weight that crushed it, drooped, and he became, for the few remaining years of his life, a melancholy and broken-hearted man. The career of that unhappy young man soon terminated. His sun set in darkness, and the brilliancy of his talents could not rescue his name from a dishonorable oblivion.

Again; a young man, who, but a few short months before, had plighted his troth to a lovely and confiding maiden, and had received, in return, the best gift in her power to bestow, her heart's undivided affection, was drawn into the den of the assassin. The fiend, with a smiling countenance, offered him the deadly cup; and he, wretched man, unconscious of his danger, drained it at a draught. His doom, by that act, was sealed; the poison penetrated into his veins; it produced a raging thirst, which he, in vain, endeavored to quench by the same means which caused it, and soon neither the fond affection of her whom, at the altar of his God, he had promised to love, honor, and cherish, nor sweet prattle of his innocent babe, the pledge of their mutual affection, alas! too soon nipped in the bud, could lure him from the way of destruction. He once loved wife, "on whom, late, he suffered not the winds of heaven to blow too roughly," was now forced to watch in weary silence, for the hour of his return from his scenes of revelry, or, perchance, driven from her couch or her fireside, amid the chilling blasts of Winter, by his demoniacal fury. At length, his frame, racked by tortures more severe than those of the Inquisition, could not withstand the violence of the poison. He died, and no monument marks the spot where his ashes lie. But he fell not alone. His tender and affectionate spouse who had loved the companion of her youth, with the pure devotion of a woman's heart, seeing her fairest prospects blasted, could no longer retain her hold on life. She sunk and drooped, ere the charm of her youth was gone, and one short year saw her and her hapless babe together consigned to that "bourne whence no traveller returns."

Once more. A fond and loving wife, on whom centered the affections of a devoted husband, and to whom a lovely group of children looked for instruction and guidance, was visited, during a season of illness, by an emissary of the destroyer, and the poison was prescribed. Unconscious that there was "death in the cup," she followed the fatal prescription, and soon found that a burning thirst was induced for the relief of which all other means, save that which caused it, were prohibited. On her recovery she had acquired an appetite which could be satisfied only by the deadly draught, and incapable of conquering that appetite she quaffed the poison till Reason fled its domain. Her husband was for a long time unwilling to believe that she was to be a victim of the destroyer; but when, at last, the melancholy truth fastened itself upon his mind, no pen can portray his anguish. He wept, he entreated, he expostu-

lated, but all in vain. The assassin was sure of his victim, and had blunted her sensibilities by frequent draughts of his potent beverage till she was now alike indifferent to the entreaties and expostulations of her husband, and the tears and prayers of her children. Her spouse compelled to see his wife thus rendered a demon, his house a scene of bacchanalian revel, the fond hopes of a green and quiet old age which he had indulged, all blasted, and forced to remove his children from their home, lest they too, should be taught the paths of the destroyer by her, whom God had appointed to lead them, by precept and example, in the path of life,—could not endure the shock; and soon after the poison had done its work, in consigning his wife to the narrow house appointed for all living, he, too, died in the meridian of his days—leaving his orphan children to the cold charities of an unfeeling world.

These are no overdrawn pictures. Far from it; language has no power to portray the misery and woe which this nefarious assassin has inflicted upon community. Thousands can testify that he has rendered life a burden to them, and thousands more that he has wrought out to them a cup of anguish such as the benevolent Creator of man never designed for his creatures. Rouse, then, fellow citizens, and unite in putting down the *vender of intoxicating drinks*, for he it is, who has done this evil. Let not a single den remain in our land, in which he shall be allowed to deal out destruction by the glass. I implore you to do this, as you value your own souls; as you value the souls of your neighbors and friends; as you desire the well-being of community; as you would wish to save the heart of a parent, a husband, a wife, or a child, from being wrung by the bitterest distress which the mind can conceive. Do it, and the blessings of the Most High shall rest upon you.

#### A Visit to Hamburg.

To the Editor of the Christian Watchman.—  
DEAR SIR,—During my late visit to England in behalf of the Bible cause I became deeply affected respecting the condition of Mr. Oncken, the devoted laborer in the cause of our divine Master in Germany. He is, as you know, suffering persecution even unto bonds, for the truth's sake. I found also that the Baptists and others in England, were deeply interested in his circumstances. A petition in his behalf had been circulated in the West Riding Association of Baptists in Yorkshire, to which about five thousand names were affixed and another from the Baptist Union which represents five or six hundred churches, had been drawn up, to be presented to the Senate of Hamburg. Rev. Messrs. James Ackworth, President of Horton College, and John Eustace Giles, of Leeds, were commissioned to present them. They had also the sanction of the Corporation of the city of London, with the seal of the Lord Mayor, together with documents of recommendation from the borough of Leeds, and the borough of Manchester, commending them and their object. They carried strong recommendations from several distinguished gentlemen; they were also presented to the Queen, and received the sanction of the British government to the object of their mission.

These brethren were very desirous that I should accompany them on their pious errand, as the church of which Mr. Oncken was first pastor, was constituted by the instrumentality of an American, and as his labors were patronized by our Foreign Missionary Board. Before I left this country, I had received a general letter from Mr. Forsyth, our Secretary of State, to any of our Foreign Ministers, and also letters of introduction from the Attorney General of the United States to our Foreign Ministers at London, Paris, Berlin and the Hague. These documents I presented to Mr. Cuthbert, our consul at Hamburg, and he kindly introduced me to the President of the Senate, and gave me a letter of introduction to any of the Senators. The petitions from America, signed by about two hundred Baptist ministers, had been previously presented to the Senate, the purport of which was, that Mr. Oncken and the Baptist church, might enjoy liberty to worship God according to their own views of duty. The documents which the English brethren brought with them, with others furnished by Lord Palmerston, were presented by Mr. Caning, who introduced them to the President of the Senate.

The petitions from England, and also from America, were respectfully received by the Senators, but they declined giving an immediate answer relative to the subject matter of the objects therein contemplated. We visited the Senators and the clergy individually, as it was contrary to their rules to admit us in their assembled capacity.

In Hamburg, the Lutheran is the established religion, and the civil and religious affairs are much mingled together. It was at the instigation of the clergy that Mr. Oncken was imprisoned, and what is very singular, a special law had been enacted, in which he was mentioned by name, forbidding him to preach, to administer ordinances, or to admit to family worship any besides his own family. Several of the members of his church had been imprisoned for holding meetings at their own houses, and Mr. Oncken was charged with the expense, as well as with the expense of his imprisonment, and his goods were seized by the constable in the midst of a scene of great domestic affliction, while his child was in the agonies of death, and carried off for this purpose.

A circumstance which occurred a short time previous to our arrival, will serve to exhibit more fully the character of the present Lutheran clergy in Hamburg. In one of their meetings, a young minister said that the Bible was a very well told tale, but that it was absurd to consider it inspired, and he also denounced in strong terms the divinity and atonement of Christ. A clergyman, less heterodox, wished that the young man might be censured for his infidelity, but he was protected and defended by the majority. Another young clergyman had reviewed two sermons published by two of the senior pastors, and had censured certain unscriptural sentiments contained in those discourses. This young man was, by a vote of the majority, laid under censure, and forbidden to preach for two years for this offence. A clergyman, who had taken no part in the discussion, sarcastically said, "No doubt, gentlemen, you have done right. This young man has merely blasphemed Jesus Christ, and denied the in-

spiration of the Scriptures. You have no doubt done right in screening him from all punishment and all blame. But that young man has blasphemed two doctors of divinity, which is an offence not to be tolerated nor forgiven. You have doubtless done right in laying him under censure and forbidding him to preach for two years. Doubtless, gentlemen, you have done right." But these remarks appeared to produce no effect upon them.

We visited most of the Senators and the clergy individually, and endeavored to meet and remove their objections to the object of our petition. The first objection was, that it was contrary to law for Mr. Oncken to preach, and for his church to meet for worship. We asked, what law? A law which you have made in opposition to the law of God, and that while you profess to be Christians and Protestants? We reminded them of the commission which Christ gave to his apostles to preach the gospel to every creature.—Would Luther have obeyed such a law? He did not obey the Pope of Rome when he forbade him to preach. The Pope excommunicated him for disobedience, and Luther burnt his bulls at the cross, and continued to preach. Would the apostles have obeyed such a law? We referred them to the decisive language of the Jewish Council, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

They objected again, that Oncken's preaching and worship caused division in families. We replied that was unavoidable in propagating the gospel: "Think not that I am come to send peace on earth, I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." We replied further, suppose an individual becomes converted under the preaching of Mr. Oncken, he abandons his vicious courses, and is persecuted for it by his wicked relatives, who is to blame for it? The persecutors or the persecuted? Will you take part with the persecutors?

Another objection to Mr. Oncken, was mentioned by several of the Senators, that he had not been educated in any of the universities. In reply, we mentioned that such an education, however desirable, was not indispensably requisite. If a minister possessed true piety, was called of God to the work, and possessed the requisite qualifications for a faithful discharge of its duties, it was considered a matter of no importance with us where he obtained his information, provided he possessed it, and was qualified as an able minister of the new covenant to impart the truth as it is in Jesus to his hearers, and fulfil the duties of a faithful pastor. And that in the opinion of competent judges, Mr. O. was considered an able, faithful, zealous, and successful minister of Jesus Christ. That he possessed the entire confidence and esteem of the church of which he was pastor, and likewise of his brethren in England and America. Real Christians of various denominations who have heard of his labors and trials for Christ's sake, deeply sympathize with him, hold him in the highest estimation, and regret that men calling themselves Christians should oppose and persecute him.

They objected that Mr. Oncken and his followers were low and poor, and did not deserve protection. We replied that the rich and the many might take care of themselves, and that it was the few and the poor who needed protection, and that it was the dictate of a generous mind to afford it. We told them that they asked only protection and liberty to worship. They maintained their own expense, and asked nothing but to remain unmolested, while they conducted as good citizens.

And here it may be well to give some facts relative to the state of morals and religion in Hamburg. It is well known that there are several valuable literary and benevolent institutions in that city. But the Sabbath is awfully profaned. There are probably no less than one or two hundred houses opened for dancing on every Sabbath afternoon and evening. The theatres are also opened and frequented by all classes, for purposes of amusement, and all kinds of immorality. There are about five thousand prostitutes who are publicly licensed by the police, and who pay into the treasury a dollar per month for this license. A member of the Senate is always at the head of the police, this office being held by them in rotation. The clergy are paid out of the public treasury. Under the administration of one of the Senators who was at the head of the police, the rule was adopted, to refuse a license to any one till she had received confirmation in the church, the usual ceremony for admitting members.—Mothers have been known to go with their daughters to church to see them confirmed, and then to go directly to the Police Office to have their names registered as public prostitutes. Fathers have been known to give their consent to have their daughters enter on this course, only on condition that they become confirmed as members of the church. Such are the corruptions of a national church, into which members are born as they are born into the State, and such the inevitable consequences, sooner or later, of the pedobaptist error of admitting infants to the initiatory ordinance of the church, in virtue of their natural descent, or in other words, these are the fruits of deviation from the Scripture principle, that the visible church should be composed of such and such only, as, in the judgment of charity, are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." I rejoice that Mr. Oncken is establishing such a church in Germany, and this fact is the real cause of his persecution. We observed to the Senators and the clergy, "if Mr. Oncken should open a house for dancing on the Lord's day, and tempt the young to spend their time in mirth and folly, you would consider him a good citizen. But when he preaches the gospel, and endeavors to turn them from these lying vanities, you make a law against him, and say he must be punished."

It was pleasing, however, to find that the more evangelical part of the Lutheran clergy were cordial friends to Mr. Oncken. And it was particularly gratifying to find that neither friend nor foe uttered a word against his character in any shape, not even attributing to him the expression of a single harsh or severe word. His extensive use-

fulness is seen from the fact that he has formed eight or nine churches. His converts, also, were highly spoken of for their elevated morals, and correct and peaceful deportment. On the whole, I think that our visit was productive of much good in several ways. They seemed surprised that we should come so far to interest ourselves in behalf of a few poor people, and our impression is, that the civil authorities will molest them no farther. They seemed to have no proper understanding of the operation of christian sympathy and principle.

These facts, and others which might be told, will no doubt surprise many who have formed a different opinion of the moral and religious condition of Hamburg. The true principle of religious liberty, and church membership, is scarcely at all understood. The church is united with the State in all its concerns. Every thing which is done by the clergy is paid for by a fee, from the christening of an infant, to the giving of absolution, as performed by the Lutherans. Freedom of thought, and freedom of soul are alike crushed to the germ. The Senators often insisted that they suffer every man to think as he pleases? but then it is evident that it is only liberty to think, and not to utter thoughts. It is a cause of devout gratitude that such a man as Oncken, uniting the indomitable spirit of Luther, with the mildness of Melancthon, a man of strong talents and of extensive learning is raised up for the great work of vindicating the ordinances of Christ, and the spiritual character of his church. May he enjoy much of our sympathy and prayers.

Yours, &c., A. MACLAY.

Nov. 20, 1840.

The extract from the Christian Review, which follows, we presume to be the production of the Rev. Mr. Turnbull. We have only room for a single point in the article—the competency of the New Testament writers.

In the second place, they were not only honest but competent. "The competence or ability of a witness to speak the truth," says the eminent jurist already quoted "must depend upon the opportunities which he has had for observing the fact, the accuracy of his powers of discerning, and the faithfulness of his memory in retaining the facts when observed and known."

The Christian witnesses had ample means of becoming acquainted with the facts to which they testify. They mingled in the scenes they describe, and had personal experience of the facts they narrate. The principal writers of the New Testament, Matthew, John, Peter, James and Jude, were immediate followers of Christ, and eye-witnesses of his miracles and of the astonishing effects produced by them upon the people. Paul, though a native of Tarsus in Cilicia, had resided in Jerusalem, and must have been personally acquainted with the principal facts of the gospel history. He, too, had seen the risen Saviour, performed miracles in his name, and witnessed the glorious effects of a preached gospel. Mark, according to the testimony of all antiquity, composed his narrative under the immediate direction of the apostle Peter, and Luke under that of Paul. The histories of Mark and Luke thus possess all the value and authority which attach to those of original witnesses. Well has it been remarked, that no history since the beginning of the world has been written by so great a number of contemporary authors. Indeed, we regard some histories as authentic and true, the written documents of which belong to an age subsequent to that in which the events they narrate transpired. This is the case with the histories of Alexander the Great, of Augustus, Tiberius Cæsar, and others which were written by authors who were not contemporary with the facts they narrate.

The writers of the New Testament were perfectly competent to form an estimate of the nature and bearing of the facts to which they testify. They were not men of weak and enthusiastic minds, but of sober and rational views. Look at the manner in which they give their testimony. Does it betray marks of ignorance or imbecility? Have not individuals themselves confessed that the gospel narratives possess inimitable simplicity and power? Apart even from all considerations of their authenticity and truth, will it not be admitted, that the system contained in the sacred books indicates great mental vigor and wisdom? Suppose them an imposture, what evidence, we would ask, is furnished by the invention and successful establishment of the religious system which they inculcate, as to the intellectual character of their authors? It will be granted, that the design of a universal religion, to supersede all others, and be perpetuated to the end of time, was unspeakably grand. It will also be admitted, that the means made use of to establish this religion were admirably adapted to their purpose, and the mode of its execution daring and vigorous beyond a parallel. It will not be denied, that the conception of our Saviour's character is infinitely superior to any thing in the annals of literary history. Incarnate wisdom might have furnished the model, and the hand of an angel sketched the picture. If, then, all this is to be referred to the unassisted powers of the Christian witnesses, they must have been men, not only of the highest intellect, but of the most marvellous sagacity, the most comprehensive views. They must have possessed an energy of character altogether irresistible, associated with a wisdom so refined and far-reaching as at once to grasp and control all the elements of civil society. Hence, if they were impostors, we must regard them as the greatest, the wisest, the most profound impostors the world ever saw. How any sane man can entertain such a notion in regard to the illiterate and simple-hearted fishermen of Galilee, is to us inconceivable.

It is evident that nothing but the credibility of the gospel history can account for the facts to which we have referred. The life of Christ, the doctrines of the gospel, the institutions and morals of Christianity, and indeed every thing which appertains to the system, must have been supplied as matters of real history to the writers of the sacred narratives. To invent them, even had they been so disposed, was utterly beyond their power. The very nature and character of their testimony proves them competent.

It may be worth while, in this connection, further to observe, that the writers of the New Testament did not form their opinions, or proceed to

\* Starkie on Evidence.

give their testimony, without ample consideration, and in some cases without great hesitation and reluctance. Till better informed and fully convinced in their own minds, their fault appeared to little. Neither did they compose their narratives without great care, and the most assured conviction of their truth. Hence the well known language of Luke\* and of John,†

That their memory was faithful in retaining the facts of their testimony, cannot surely admit of a doubt. The Gospel of Matthew was written only a few years after the resurrection of Christ; the others in the course of thirty or forty years after the event. The Gospel of John was the latest, and that was composed near the close of the first century. The Acts of the Apostles were probably written at the time in which the events narrated therein transpired, as was also the case with the other narratives found in various other parts of the apostolic epistles. Does a man forget those events especially which have changed the whole current of his thoughts, feelings and actions; and would a narrative of such events be deemed incredible, though composed at any subsequent period of his life? If this cannot be the case, then are the writers of the gospel narratives worthy of implicit credence.

\* Luke 1:1. † 1 John 1:1-3.

TO THE BAPTIST DENOMINATION IN THE UNITED STATES.  
Brethren,—The undersigned having accepted the appointment of Corresponding Secretary of the American Baptist Publication and Sunday School Society, and having removed to Philadelphia to attend to the duties of the office, takes this method of requesting his personal correspondents, as well as those who may address him on business of the Society, to direct to him at No. 21 South Fourth Street, Philadelphia.

To the friends of the Society he wishes to say that as soon as measures can be devised, and plans marked out for the accomplishment of its highly important objects, they will be submitted to the denomination for their approval, and for such action as may secure their success. Meanwhile should any who desire speedily as well as extensive effort on the part of the society, think that there is unnecessary dilatoriness, let them remember, that if the building is to stand, the foundation must be laid firm; and that in all such enterprises as that in which we are engaged, it is vitally important to be as prudent in counsel, as to be vigorous in action. We desire so to pursue the great objects before us, that certain success may attend our labors, and to do this we need to be cautious, that we may not have to repent of some ill judged step, by which our usefulness may be jeopardized. We shall take occasion from time to time to hold up the prominent objects of the society to the consideration of our brethren, and as rapidly as the best means for their attainment shall be developed, we shall invite their co-operation through the press and by personal appeal, as we have opportunity. We have a great and highly important work before us, and the difficulties in the way are many; and to do the one, and overcome the other, we need Divine wisdom to guide us, and power to sustain us. We ask therefore, and we are persuaded we shall receive, the earnest prayers of our brethren, as well as such other means as they can furnish to aid us in our operations.

M. J. RHES.

Philadelphia, Nov. 28th, 1840.

## CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 11, 1840.

### Information Wanted.

Left this city, on Friday, the 27th ultimo, in the steamboat Bunker Hill, for New York, Mr. JAMES DOOLITTLE, by profession, a bellfounder. He has been an inhabitant of this city for many years, and well known here. He had on, when he left, his every day apparel, and took no extra clothing with him. He is about five feet ten inches in height, rather slim, about sixty years of age,—is inclined to stoop a little when he walks. He had been for some time laboring under a low, dejected, and melancholy state of mind, which was undoubtedly the cause of his leaving home in so mysterious a manner.

Editors of newspapers generally, throughout the United States, who are disposed to give the above notice a conspicuous place in their columns, will confer a lasting favor upon the deeply afflicted family and friends. Address Jared Wright, Hartford, Conn., or Charles Parsons, No. 182, Washington st. New York.

Hartford, Dec. 11, 1840.

RETURN OF MRS. REED.—We learn from the Baptist Advocate, that Mrs. Reed, widow of Rev. A. Reed, returned to New York on Saturday week. After the death of her husband she remained in Bangkok, till compelled by the sickness of her only child, to remove to Singapore. This object of her affection, for whose restoration she began her voyage to this country, deceased a few weeks after the vessel in which she embarked set sail. Mrs. R. brings the pleasing news that enquirers and converts are increasing in Bangkok. The mission is unusually prosperous.

Mr. Roberts, at Macao, was well. Mr. Shuck was indisposed, and his wife was just recovering from severe sickness.

BAPTIST MISSIONARY MAGAZINE. We have omitted making our usual extracts from the Magazine this week, in order to make room for the interesting letter of the Rev. Mr. Macley. We bespeak an attentive perusal of this letter; there are facts contained in it, which throw much light upon the present religious condition of Germany.

"COME OUTISTS."—A new sect has recently sprung up in Massachusetts, who denominate themselves "Come Outists." They are opposed to the Christian ministry, organized churches, and the observance of the Sabbath.

Our thanks are due to Rev. Wm. H. Shailer for a copy of the minutes of the Boston Baptist Association, as well as for several other kind attentions we have received at his hand.



**NEW HYMN BOOK.**—The Christian Watchman gave notice a few weeks since, that arrangements had been made with two highly esteemed, and well known brethren, to prepare a collection of hymns for the use of the churches; and that the book may be expected in the course of one or two years.

At the time we read the notice, we doubted the propriety of the undertaking. Winchell's Arrangement of Watt's, and the Supplement, together with the excellent little Conference Hymn Book by the Rev. Messrs. Davis and Linsley, we had supposed were sufficiently adequate to the wants of our denomination.

Since the notice in the Watchman, we find the following in the Baptist Record.

"The Publication Committee of the Am. Bap. Pub. and S. School Society, convinced, from their own observation and experience, as well as from the many private and public communications made on the subject, that a NEW HYMN BOOK adapted to the wants of the whole denomination is greatly needed, have resolved to take measures for the publication of such a book. It will necessarily be a work of much labour, and will require time and great care, that when completed, it may be what it is designed to be, a Hymn Book for the whole denomination.—The Committee have instructed the President, and Corresponding Secretary to confer with brethren in all parts of the country, and a correspondence will at once be opened, which we hope will ere long lead to the result we seek. J. M. REES, Cor. Sec. Philadelphia, Dec. 1, 1840."

Should any of our correspondents think proper to offer their views on the expediency of the contemplated project of getting up a new Hymn Book, our columns shall be open for them.

**BAPTISM A TERM OF COMMUNION.**—The Editor of the Puritan in reply to some enquiries of one of his correspondents, says, "As to the question, whether Congregationalists generally insist on baptism as a term of communion, we think it would be difficult to prove either the affirmative or the negative."

We should think it was time that this question was settled by the Congregationalists generally.

**HISTORY OF THE BAPTISTS IN MAINE.**—Rev. J. Millet, Cherryfield, Me. gives notice in the Eastern Advocate and Baptist, that he is about preparing a History of the Baptists in the State of Maine. All persons who may possess any information that will further his purpose, are requested to forward it to him.

Rev. James Huckens missionary to Texas, who has been on a visit to the North, for a few months, re-embarked with his family for Texas last week. A special Prayer Meeting, in reference to his departure, was held with the Oliver street Baptist church, N. Y. on Tuesday evening preceding.

The Christian Watchman states that a number of Baptist friends, living on Jamaica Plains, (Roxbury) and in the immediate vicinity, have procured a spacious hall in the centre of the village, and design to establish regular worship there on the Sabbath.—Rev. Wm. H. Shailer is to preach the introductory sermon, on the second Sabbath of the present month.

The Rev. Mr. Malcom, has arrived at Georgetown, Ky., and entered upon his duties as President of Georgetown College.

**REVIVALS.**—Eighty-four persons have been converted during a revival in Somerset, Pulaski co., Ky. In Hillsborough, Woodford co., one hundred and four have been baptized recently.

A letter to the Editor of the Baptist Advocate, dated Elizabeth City, N. C. Nov. 6. states that 108 persons had been baptized in Camden co., within a few weeks previous. "The scene at the water," says the writer "where fifty-six were baptized, was truly solemn and imposing. Near 2000 persons were collected to witness the interesting ceremony, who gave the most respectful attention, while the Rev. Mr. Trotman buried beneath the wave, those who felt happy in following their blessed Lord."

At Catskill, N. Y. eighteen persons have recently been baptized, during a protracted meeting under charge of the Rev. Mr. Knapp; making fifty-five that have added to the church during the year.

A revival is in progress in Limington, Me. Thirty-two have already been received by baptism, and others are indulging hope.

Dr. I. R. Eldridge, in a letter to his parents, dated Owosso, Michigan, May 6, 1840, gives an interesting account of a work of grace in that region. In a section of country about 75 miles square, there are but four ministers of the Gospel, three of whom are Baptists and one Methodist, yet God has enabled us to sow some seed, and given us an abundant harvest. Br. Barnes and myself commenced a meeting of days at Shiawassee town, the place of his location, designing to hold another at Owosso at its close, but before it was closed, the interest throughout the country became so great that we were obliged to separate, and I to hold the meeting alone. The meeting at Shiawassee continued about two weeks, and in it God manifested himself most gloriously in salvation. The work was deep and powerful—characterized by the most distinct displays of the power of God. Probably between 60 and 80 were the subjects of the work. We held a meeting in Owosso between three and four weeks, and God manifested himself in mighty power. Men of influence, property and talents, together with almost the entire village that were not professors before, "have become obedient to the faith," and all except one (a young girl) have been baptized "in our Jordan." Thus you see God has been glorified by our labors in this country. The Baptist influence is greatly in the ascendant.—Sprinkling has fallen greatly below par, and taken by one only, who has been the subject of the work, and she is in difficulty about it. God is giving success to truth. May the heaven still continue to act till the whole lump is leavened.

**ERRATA.**—In the Poem published in our last, entitled "Spirit Voice," there were two slight errors which escaped our notice. In the 7th verse, 3d line, instead of "to blench," read "to blanch;" thirteen verse, 4th line, instead of "vision may not screen," read "vision may not scan."

On the first page of to-day's paper, two rather important errors occurred which escaped detection until the whole edition was worked off.—In the article on "Christian Perfection," first line, instead of another "agreement," read "argument." In the second column, eighth line from top, instead of have never been "carried," &c., read "buried."

The request of "Justitia," shall be complied with ere long.

**ELDER JOHN PECK.**—The Banner and Pioneer states that this much esteemed brother, spent Sabbath, the 15th ult. in Nashville, on his way to attend the annual meeting of the Western Home Mission Society, at Columbus, Miss.

For the Christian Secretary.

Mr. Editor.—I read with much interest the article in your paper of last week, upon passages in sundry chapters in Isaiah. I now send you my own thoughts upon Gen. 3:22. Should any one be thereby provoked to give us more scriptural and lucid views of the text, an enquirer would at least be obliged.

Yours, L. N.

GENESIS 3:22.

By the tree of life I do not understand any natural means to preserve or prolong life, but rather a sign, or symbol, like the elements used in the ordinances of baptism and the Lord's Supper. It gave him assurance of life and happiness, immortal and eternal, through the favor of God, on condition of strict obedience to his laws and continuance in his state of innocence. But having transgressed and cut off himself and his posterity, from all hopes of life and immortality by way of obedience, means were used to discourage and effectually prevent all attempts of that nature. Justice, therefore, cut him off from that privilege which he had forfeited by disobedience. Mercy and grace also published this, and placed the flaming sword to guard the way of the tree of life, that by being discouraged of all hopes of life and happiness in the way of obedience to the law, he might seek it by faith in Christ, the promised seed.

The first covenant having been broken, the door of hope in that way was closed, that Adam and his posterity might be induced to look to the new covenant and flee for refuge, to lay hold on the hope set before them in the new dispensation, prefigured by types and sacrifices.

For the Christian Secretary.

**HARTFORD CO. TEMPERANCE SOCIETY.**

At the meeting of this Society in East Granby, Nov. 24th, 1840, the following resolutions were adopted:

Resolved, That it be respectfully recommended to the several ministers in the county to persevere in the two volumes entitled Bacchus and anti-Bacchus. The latter of these works assumes and proves to the conviction of many the position that the scriptures do not sanction the use of intoxicating wines as a beverage. It is not known that any one has as yet reviewed the work with a view to prove the contrary.

Resolved, That the several ministers be also respectfully requested to bring the subject of temperance before their respective congregations on some day previous to the January meeting, giving previous notice of the time and their intention so to do.

Resolved, That it be recommended to the friends of temperance to take immediate and effective measures to introduce the Youth's Temperance Advocate into the several common schools.

The meeting was addressed by the President, Rev. Mr. Washburn, of Suffield, Rev. Mr. McLean, of Simsbury, and C. R. Johnson, of East Granby. Next meeting will be in Suffield on the 22d day of December.

D. HENNEYWAY, Sec.

For the Christian Secretary.

**Sonnet.—Piety.**

I seem to see it in the trembling tear,  
The Christian sheds when his fond hopes are shaken,  
Earth's sweetest comforts and enjoyments taken,  
And all his fairest prospects shrouded here;  
When he looks up in confidence on high  
In sweet humility—in childlike love,  
And sees this earth's vain shadows quickly fly,  
And draws his consolation—large supply  
From heavenly treasures he has laid above;  
And views this world as but a passing dream,  
Compar'd with that where joys eternal beam,  
To which his weary spirit soon shall fly,—  
Is hush'd in sorrow's tempest—calmly still  
When God afflicts,—bends gently to Jehovah's will.

JUSTITIA.

Hartford, Dec. 1840.

## SELECTED SUMMARY.

### ROMAN CATHOLICS IN AMERICA.

Boston, Oct. 26, 1840.  
We have some news from a distance concerning ourselves and other parts of our country, which your readers may like to see. It comes to us in the May number of the "Annals of the Propagation of the Faith" for 1840, printed at Lyons, in France. From the annual "compte rendu" of the French Society for the Propagation of the Faith, it appears that the following sums were expended in 1839, in sustaining Roman Catholic missions in the U. S., viz:  
Paid to the Lazarists for the missions in Missouri and Illinois, the French Seminary, and the College of St. Marie des Barriens, 7,000  
Outfit of Missionaries who left in 1839 to join those Missions, 9,333 30  
To the Jesuits, for mission in Missouri and New Orleans, 15,000  
Ditto in Kentucky, 6,000  
There were also sent—to my lord Eccleston, Archbishop of Baltimore, 6,337  
To my lord Loras, Bishop of Dubuque, 52,829  
To my lord Purcell, Bishop of Cincinnati, 29,827  
To my lord Fenwick, Bishop of Boston, 20,327  
To my lord Kenrick, Bishop of Philadelphia, 30,326  
To my lord Hughes, acting Bishop of N. York, 831 50  
To my lord Miles, Bishop of Nashville, 26,827  
To my lord Flaget, Bishop of Bardonia, 21,409  
To my lord Hallandiere, Bishop of Vincennes, 95,387  
To my lord Rosati, Bishop of St. Louis, 20,327  
To my lord Blanc, acting Bishop of Natchez, 10,727  
To my lord England, Bishop of Charleston, 13,827  
Outfit missionaries to Detroit, 4,000  
Or estimating 5 francs at 93 cents, \$63,589 70  
This is what was sent by one Society, and does not include the money furnished by the "Leopold Foundation," and from other sources. I have given the titles of the Bishops, word for word, as in the original. The "College of St. Marie des Barriens," I suspect, is so called by mistake. A letter from "My lord Russell," Bishop of St. Louis, to the Secretary of the Central Council at Lyons, mentions the consecration of the church of St. Mary, at the Barrens, eighty miles from St. Louis, and the Seminary there.—N. Y. Observer.

**A BLOODLESS DUEL.**—The Boston Mercantile Journal gives the particulars of a bloodless duel which recently came off at Lancaster, Mass. The challenger was a young gentleman belonging to New York, a student at the Literary Institution in Lancaster. The challenged was a resident of the village. As the party having a right to the choice of weapons, the villager selected cowbirds, to which the challenger demurred. Pistols were at length fixed upon, and at the first fire, the villager fell. The challenger bade him a long good night, and with all proper and usual marks of contrition, made tracks for New York. The dead man got up and went to breakfast, having made previous arrangements with the seconds that the expense of bullets should be saved in charging the pistols. Probably the runaway will feel small when he hears of it—if he should ever stop running long enough for the news to overtake him.

**NEW HAMPSHIRE.**—The Hon. Levi Woodbury was elected U. S. Senator by the N. H. Legislature on the 2d inst., for six years from the fourth of March next, in place of Hon. Henry Hubbard, whose term of office will then expire.—Boston Post.

## PRESIDENTIAL ELECTION.

ELECTORS ASCERTAINED TO BE CHOSEN.

Harrison and Tyler.	V. B. and Johnson.
No. of Electors.	No. of Electors.
Maine, 10	0
New Hampshire, 0	7
Vermont, 7	0
Massachusetts, 14	0
Rhode Island, 4	0
Connecticut, 8	0
New York, 42	0
New Jersey, 8	0
Pennsylvania, 30	0
Delaware, 3	0
Maryland, 10	0
Virginia, 0	23
North Carolina, 15	0
Georgia, 11	0
Michigan, 3	0
Ohio, 21	0
Indiana, 9	0
Kentucky, 15	0
Tennessee, 15	0
Louisiana, 5	0
Mississippi, 4	0
Missouri, 0	4
Illinois, 11	0
Arkansas, 0	3
Alabama, 0	7
25 States, 234	49

Above are the returns from all the states, with the exception of South Carolina, the Electors of which are chosen by the Legislature of that State, and will probably be supporters of the Administration; it so, the final result will be 234 votes for Harrison, and 60 for Van Buren. The majority of votes by which each State has carried their Electors is recorded with the exception of Missouri, Arkansas, and Alabama, the whole amount of which are, for the administration, from the states of New Hampshire, Virginia, and Illinois, 7,986; from the remaining states, for Harrison, 169,844.

### HARTFORD AND SPRINGFIELD RAIL ROAD.

At a meeting of the Committee appointed to consider and adopt such measures as in their judgment should be deemed advisable for the immediate construction of a Rail Road between Hartford and Springfield, held at Hartford, December 2d, 1840, it was unanimously

**Resolved,** That it is expedient forthwith to procure a definite locating survey of the contemplated routes for the Hartford and Springfield Rail Road, and that E. W. Bull, C. H. Northam, and James M. Bunce of Hartford, and Charles Stearns of Springfield, be a Committee to employ a competent Engineer for that purpose.

**Resolved,** That W. T. Lee, E. G. Howe, Charles Boswell, and James Bolter of Hartford; George Dwight and Wells Lathrop of Springfield; F. S. Galpin of New Haven, and A. G. Phelps of New York, be a committee to solicit subscriptions for the above object.

**Resolved,** That George Beach be appointed Treasurer, and that he be authorized to issue receipts for all subscriptions for the above purpose, reimbursable after the stock in said Road shall have been subscribed.

**Resolved,** That the chairman be requested to call a meeting of the citizens of Hartford, at such time as he may deem expedient.

**Resolved,** That gentlemen of the Committee residing at New Haven and Springfield, be requested to call meetings in their several towns whenever they deem it necessary.

**Resolved,** That the proceedings of this committee be signed by the Chairman and Secretary, and be published in the papers at Hartford, Springfield and New Haven.

E. W. BULL, Chairman.

C. H. NORTHAM, Secretary.

**MR. BAIRD IN RUSSIA.**—The London Patriot of November 2, contains the following extract of a letter dated St. Petersburg, Oct. 1840.

"Mr. Baird, from America, the enlightened advocate of the Temperance Reformation, is now here, and had an audience with the Emperor last Sunday. His majesty received him most graciously, and assured him of his interest in the 'noble enterprise,' which he will support with all his power. He at once offered to order his work to be printed in Russia, and suggested that it should be also translated in Finnish."

His majesty said further, that the government should be prepared to meet the financial point, when the time should come. Mr. B. leaves on Monday, and I have undertaken to get the work published in both languages. It will indeed be an unspeakable blessing to the empire to banish intemperance."

**RESCUE FROM THE BRINK OF THE CATARACT.**—Mr. Kidd, employed in one of the Rochester flouring mills, recently attempted to cross the Genesee river above the middle falls where a dam had been thrown across. Being unused to the management of the boat, the rapid current bore him swiftly down towards the lower cataract of 84 feet. Providently as his skill was passing over the dam, very near the precipice, it caught upon some prominence of the dam, and stuck fast. In this perilous situation, rocking and whirling, and expecting every moment to be borne down the rapids, he remained four long hours, at which time his cries for assistance were heard. He was rescued by a swimmer who attached a rope to his body, made the boat and was drawn to the shore. He has been sick from the terrible anxiety of the scene ever since.—Rochester Democrat.

**CAUTION.**—We saw yesterday a one dollar bill on the Exchange Bank of this city, with the figure 3 passed over the 1 on the sides, so as to make it appear like a bill of the larger denomination. The plate and the signatures being genuine, it is calculated to deceive.—Courant.

**AN EXTREME CASE.**—A man in Philadelphia, recently, in a state of partial intoxication, took the cradle bed from under his child and panned it to obtain further supplies of liquor. He was seen staggering through the rain, with the cradle, &c., on his shoulder. We have seldom heard of a more disgusting instance of drunken brutality.

A young lady in Philadelphia, of respectable connections, and about to be happily married, committed suicide on the 27th inst. by cutting her throat, with a very dull razor. The cause assigned is a monomania, occasioned by religious despondency of a peculiar character.

**THE MORMONS.**—This singular sect are determined not to be driven from the face of the earth. The recent terrible persecutions they have suffered at the hands of the people of Missouri, seems to have stimulated their exertions. They have recently purchased the steamboat Desmonies, formerly owned by the United States, and have put it in complete order, changing the name to that of their new city—Nauvoo. The boat will run from St. Louis to Nauvoo, Galena, and Dubuque. The Mormon population of Nauvoo is estimated at the present time at 2000, and 500 persons of the same sect are said to be now on their way from England.—Buffalo Commercial.

**FIRE IN NEW ORLEANS AND LOSS OF LIFE.**—A fire broke out on the morning of Nov. 17, in the store of B. Donlin, in Common street, which destroyed the building and contents. Three men were asleep in the upper story at the time, and the fire had spread so suddenly, that their escape by the staircase was cut off. Two of them hung from the flames and compelled to drop. The fall from so great a height fractured the spine of one, producing death in a few hours. The other is badly wounded, but is expected to survive. The third continued in the building until a ladder was brought, by which he escaped without further injury than might be derived from a few burns.

The Protestant Methodists have established a Theological Seminary at Baltimore, for the education of young men for the itinerant ministry, of which the Rev. Francis Waters, D.D. is made principal professor.

The Great Western Steam Ship Co., are building at Bristol, England, an immense iron steamer to run to N. Y. made of iron 7-8 of an inch thick, tightly joined with rivets, and with ribs and keel made of iron, and divided into small compartments, so that if a hole be made, it will not fill the whole ship.

The Nottingham (Eng.) Game List contains the names of 39 sporting clergymen, on whom the wags of the county have conferred the title of the "Thirty-nine Articles"—Boston Transcript.

In the county of New Hanover, N. C. there are nine persons over the age of one hundred years. One only is in white, and he, aged one hundred and eight years, went to the polls at the late Presidential election and voted.

**HYDROPHOBIA.**—The Louisville Messenger mentioned a case of this dreadful disease, which lately occurred in that city. The victim was a little boy about five years old.—Between five and six weeks ago, he was bitten on the cheek by a little dog. The wounds were several in number, slight, and healed quickly; but the child continued to complain of pain in his cheek and neck. On the 11th inst. he manifested fear at a dog that was passing, sickened at his stomach, and vomited. This sickness soon passed off, and he was better till the morning of the 13th, when a physician was called in. The child had then a great dread of water, and appeared to be laboring under all the agonies of hydrophobia. He was prescribed food, but died in great distress about thirteen hours thereafter.

**LOSS OF SHIP NORTHAMPTON, OF BOSTON.**—The fine ship Northampton, Capt. Mann, 674 tons burthen, owned by Messrs. Wade & Snow, of this city, and the captain, was wrecked Monday morning, Nov. 10, on the Gingerbread Ground, (Florida), and it is feared will be a total loss. The crew, consisting of twenty, and twelve passengers, saved, with some baggage. The N. was on her passage hence for New Orleans, with a cargo of ice. She was insured in this city for \$20,000, and the captain's part in New Orleans. This ship was originally a British vessel, and was run ashore at Robinson on her first voyage from the West Indies. She was bought as she lay by a gentleman of this city, and by him sold to the present owners.—Boston Atlas, Dec. 4.

**MYSTERIOUS.**—Capt. Miller, of sloop Lady Helen, left his vessel last Wednesday night, at 9 o'clock, saying he should be back in a few moments, since which time nothing has been heard of him. He had about \$200 in Hartford Bank notes, paid to him by James M. Bunce & Co., at 5 o'clock, when he expressed the determination of going down the river in his vessel early next morning. The vessel left yesterday morning, under charge of the mate. She is owned in New York, but the owners' names are not known.—Capt. Miller, it is said, was from New Jersey.—Courant.

**RESUMPTION AT THE SOUTH.**—The Savannah Georgian, of Nov. 28th, says: "We learn from a letter received by a gentleman of this city, that the bill for the resumption of specie payments on the first of February, has passed the House without a dissenting voice, and such is said to be the feeling on this subject, that it will certainly pass the Senate and become the law of the land."

**A VESSEL LOST.**—A box containing between fifteen and twenty bushels of cranberries, was found by the crew of the brig Sea Flower, while in the Gulf stream, on their passage from the Bermudas to Philadelphia, at the same time as seen numerous portions of a vessel floating, which the Captain supposed had been wrecked during the gale. The box was marked with "Diamond S. Boston."

**A ROYAL CHIEF.**—A Mr. Luncheon, of West Pennard in England, intends to present her Majesty, the Queen, with a Cheese of colossal size. It is the produce of seven hundred and fifty cows. No precise time of its presentation. It is in contemplation that it shall be drawn to London by eight of the finest and most beautiful cows the West of England can produce.

**SOMEbody DROWNED.**—A valise was washed ashore at Galveston, Texas, a short time since, having the strap cut, and a piece of iron in it, apparently for the purpose of sinking it. A letter of introduction for a young man recently from Maine, addressed to Mr. James Cochran, was found inside.

**BEARS KILLED.**—We learn from the Greenfield (Mass.) Gazette, that four bears were killed by Luther Clark, on the 30th and 31st ult. in Florida, not the territory of that name at the South, but the township of Florida, in the county of Franklin, and Commonwealth of Massachusetts. As in duty bound, Mr. Clark sent a quarter of one of these animals to the editor of the Greenfield Mercury.

**MAILS MISSING.**—The N. Y. Evening Post, of Thursday, states that there have been three important mails due the New York Post Office since the 16th of Nov. One from St. Louis of the 6th, one from Louisville of the 10th, and one from Cincinnati of the 11th Nov.

**Oil.**—There were 16,680 bbls. of sperm, and 15,095 bbls. winter oil, imported into the United States during the month of October last. Two-thirds of this amount went into the State of Massachusetts. The value of the whole is \$800,000.

The N. Y. Sun says the distilleries of that city, consume three times as much grain as the citizens do of bread stuffs.

**YOUNG SEMMES.**—The Richmond Whig says: "The trial of Semmes, charged with the murder of Professor Davis, has been, on the application of the accused, postponed until Monday week."

**CENSUS OF SAVANNAH, GEORGIA.**—The population of the city of Savannah, (Georgia), is 11,214 persons, being an increase of 3,438 over 1830.

## MARRIED.

At Blandford, Nov. 2d, by Rev. Charles J. Hinsdale, Mr. James L. Lewis, of Staten Island, N. Y., to Miss Mary Hillyer, of Blandford.

At New London, by Rev. H. R. Knapp, 15th ult., Mr. Thomas B. Carroll, to Miss Almira L. Harris.

By the same, 22d ult., Mr. John G. Hageman, of Brooklyn, N. Y., to Miss Charlotte O. Rogers, of New London.

## DIED.

In this city, on the 21st inst., Mrs. Emeline Miller, wife of Mr. William H. Miller, aged 25 years.

At Avon, 30th ult., Mr. Abner Hart, aged 74.

At West Windsor, Nov. 22, Susan Webster, aged 15 years, daughter of the late Des. Warham Webster.

At West Sutton, Mass., on the 24th ult., Mr. Winchester Waters, aged 35.

At Manchester, on the 7th inst., after a short and severe illness, George W. Cheney, Esq., aged 41 years.

Nicholas Cusick the Tuscarora Chief, died at Tuscarora village, Oct. 29, 1840, aged 82 years and 4 months. Cusick rendered essential service to our country during the war of the Revolution. He accepted a Lieutenant's commission, and entered the army with about fifty Tuscarora warriors, whom he had induced to espouse the cause of American Independence. He continued in actual service about five years. On many occasions he rendered important service to the Americans, when acting with his warriors as a scouting party. At a time when Gen. La Fayette, was encamped on the Delaware river, near Philadelphia, he had designed to join battle with the British. He accordingly drew up his army in order for battle. Cusick went before him with his warriors, as spies, and finally came so close to the British dragons, that he very narrowly escaped. He however ascertained that the British army was more than six thousand strong, which fact he communicated to La Fayette, who in view of his army which numbered but about three thousand, prudently resolved not to hazard an engagement, but retreated and joined the main army under Gen. Washington.

Thus Cusick, instrumentally, saved the army from probable destruction and defeat. At the close of the war a pension of \$300 was granted him by the U. S. government, which he received till the time of his death. It is over fifty years since he professed to be a Christian, and at that time united with a congregational church in Oneida county. For several years past he had been laboring under doubts in regard to the views he had entertained concerning the ordinance of baptism, and he resolved to examine the subject as in the light of eternity. As a consequence, after a full and candid examination, he arrived at the conclusion that believer's only were the subjects, and immersion the action in baptism.—With these views he offered himself as a member of the Tuscarora Baptist church, in May 1838, and on being received, was baptized by his son Elder James Cusick. Since his baptism he has been a faithful and worthy member of the church, and has taken a deep interest in its prosperity. During his last sickness he enjoyed the consolations of religion, and was entirely resigned to the will of his heavenly Father, waiting for his change to come.

**Receipts for the week ending Dec. 10.**  
S. Chase, 2d, 5.00; W. E. Boies, 20.00; L. B. Ward, 2.00; B. Remington, 1.50; Rev. J. Smith, 2.00; Ezekiel Atwood, 80; Morgan Safford, 32.03; J. B. Waterman, 2.00; Miss C. Smith, (hand S. Galpin), 1.00; Rev. B. N. Harris, 4.00.

**THE HARTFORD CO. TEMPERANCE SOCIETY** will meet in Suffield on the 4th Tuesday, 22d day of December, at 10 A. M. Services in the P. M. at half past one.

**NOTICE.**—An adjourned meeting of the Board of the Connecticut Baptist Convention will be held at the residence of the subscriber, in Deep River, on Tuesday the 22d inst. at 10 o'clock, A. M.

As there has not, as yet, been a quorum at any of our meetings of the Board during the present Conventional year, it is hoped that the members will make an effort to attend.

**NOTICE.**—An adjourned meeting of the Board of the Connecticut Baptist Education Society will be held at the house of H. Wooster, Deep River, on Tuesday the 22d inst. at 3 o'clock P. M.

The members of the Board are requested to attend.

H. WOOSTER, Sec.

Deep River, Dec. 8, 1840.

**NEW, CHEAP, AND VALUABLE PUBLICATION.**—Four hundred pages, two, fine paper, handsomely bound, price only TWO DOLLARS.—The subscriber respectfully invites the attention of clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers throughout the United States, to the above New, Cheap, and Splendidly Illustrated Work, Published and for sale at No. 122 Nassau street, New York City. Its features are better defined by the title:—

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE SCRIPTURES, CONSISTING OF

**VIEWS IN THE HOLY LAND.**  
Together with many of the most remarkable objects mentioned in the Old and New Testaments, represented by sacred historical scenes, copied from celebrated pictures principally by the old masters; the landscape scenes, taken from original sketches made on the spot, with full and interesting letter-press descriptions, devoted to an explanation of the objects mentioned in the sacred text.

On examination this will be found a very pleasant and profitable book especially for the perusal of young people, abounding in the most valuable information, collected with great care, from the best and latest sources. It may, very properly, be designated a common place book of every thing valuable, relating to ORIENTAL MANNERS, CUSTOMS, &c. &c. and comprises within itself, a complete Library of religious and useful knowledge. A volume like the present, is far superior to the common Annuals—it WILL NEVER BE OUT OF DATE. It is beautifully printed in new long primer type—handsomely bound in muslin, gilt, and lettered; and is, decidedly, the best and cheapest publication [for the price] ever issued from the American Press.

A liberal discount made to wholesale purchasers.

Persons in the country wishing to act as agents may obtain all the necessary information by addressing their letters to the subscriber, No. 122 Nassau street, New York City.

ROBERT SEARS, Publisher.

Clergymen, Superintendents, and Teachers of Sabbath Schools, agents of religious newspapers and periodicals, postmasters and books



## MISCELLANEOUS.

From the Episcopal Recorder.  
Mormonism Exposed.

An account of the Origin and Rise of the Mormon delusion.

According to Martin Harris, it was after one of these night excursions, that Jo, while he lay upon his bed, had a remarkable dream. An angel of God seemed to approach him, clad in celestial splendor. This divine messenger assured him, that he, Joseph Smith, was chosen of the Lord, to be a prophet of the Most High God, and to bring to light hidden things, that would prove of unspeakable benefit to the world. He then disclosed to him the existence of this golden Bible, and the place where it was deposited—but at the same time told him that he must follow implicitly the divine direction, or he would draw down upon him the wrath of heaven. This book, which was contained in a chest or ark, and which consisted of metallic plates, covered with characters embossed in gold, he must not presume to look into, under three years. He must first go on a journey into Pennsylvania, and there among the mountains, he would meet with a very lovely woman belonging to a highly respectable and pious family, whom he was to take for his wife. As a proof that he was sent on this mission by Jehovah, as soon as he saw this designated person, he would be smitten with her beauty, and though he was a stranger to her, and she was far above him in the walks of life, she would at once be willing to marry him and go with him to the ends of the earth. After their marriage, he was to return to his former home, and remain quietly there until the birth of his first child. When this child had completed his second year, he might then proceed to the hill beneath which the mysterious chest was deposited, and draw it thence, and publish the truths it contained to the world. Smith awoke from his dream, and according to Harris, started off towards Pennsylvania, not knowing to what point he should go. But the Lord directed him, and gained him favor in the eyes of just such a person as was described to him. He was married, and had returned. His first child had been born, and was now about six months old. But Jo had not been altogether obedient to this heavenly vision. After his marriage and return from Pennsylvania, he became so awfully impressed with the high destiny that awaited him, that he communicated the secret to his father and family. The money-digging propensity of the old man operated so powerfully, that he insisted upon it that they should go and dig and see if the chest was there, not with any view to remove it till the appointed time, but merely to satisfy themselves. Accordingly they went forth in the stillness of night with their spades and mattocks to the spot where slumbered this sacred deposit. They had proceeded but a little while in the work of excavation, before the mysterious chest appeared, but lo! instantly it moved and glided along out of their sight. Directed, however, by the clairvoyance of Jo, they again penetrated to the spot, where it stood, and succeeded in gaining a partial view of its dimensions. But while they were pressing forward to gaze at it, the thunder of the Almighty shook the spot, and made the earth to tremble, a sheet of vivid lightning swept along over the side of the hill, and burst terribly around the spot where the excavation was going on, and again with a rumbling noise the chest moved off out of their sight. They were all terrified and fled towards their home. Jo took his course silently along by himself. On his way homeward, being alone, and in the woods, the angel of the Lord met him clad in terror and wrath. He spoke in a voice of thunder, and forked lightning shot through the trees and ran along upon the ground. The terror of the divine messenger's appearance instantly struck Smith to the earth, and he felt his whole frame convulsed with agony, as though he was stamped upon by the iron hoofs of death himself. In language most terrific did the angel upbraid him for his disobedience, and then disappeared. Smith went home trembling and full of terror. Soon however, his mind became more composed. Another divine communication was made to him, authorizing him to go alone by himself and bring the chest and deposit it secretly under the hearth of his dwelling, but by no means to attempt to look into it. The reason assigned by the angel for this removal, was that some report in relation to the place where this sacred book was deposited had gone forth, and there was danger of its being disturbed. According to Harris, Smith now scrupulously followed the divine directions. He was already in possession of the two transparent stones laid up with the Golden Bible, by looking through which he was enabled to read the golden letters on the plates in the box. How he obtained these spectacles without opening the chest, Harris could not tell. But still he had them, and by means of them he could read all the book contained. The book itself was not to be disclosed until Smith's child had attained a certain age. Then it might be published to the world. In the interim, Smith was to prepare the way for the conversion of the world to a new system of faith, by transcribing the characters from the plates and giving translations of the same. This was the substance of Martin Harris' communication to me upon our first interview. He then carefully unfolded a slip of paper, which contained three or four lines of characters, as unlike letters or hieroglyphics of any sort, as well could be produced were one to shut up his eyes and play off the most antic movements with his pen upon paper. The only thing that bore the slightest resemblance to the letter of any language that I had ever seen, was two upright marks joined by a horizontal line that might have been taken for the Hebrew character *ll*. My ignorance of the characters in which the pretended ancient record was written, was to Martin Harris new proof that Smith's whole account of the divine revelation made to him was entirely to be relied on.

One thing is here to be noticed, that the statements of the originators of this imposture varied, and were modified from time to time according as their plans became more matured. At first it was a golden Bible—then golden plates engraved with golden letters. At one time Harris was to be enriched by the solid gold of these plates, at another they were to be religiously kept to grieve the world of the truth of the revelation,

and, then these plates could not be seen by any but three witnesses whom the Lord should choose. How easy it would be, were there any such plates in existence, to produce them, and to show that Mormonism is not a "cunningly devised fable." How far Harris was duped by this imposture, or how far he entered into it as a matter of speculation, I am unable to say. Several gentlemen in Palmyra, who saw and conversed with him frequently, think he was laboring under a sort of monomania, and that he thoroughly believed all that Jo Smith chose to tell him on the subject. He was so much in earnest on this subject, that he immediately started off with some of the manuscripts that Smith furnished him on a journey to New York and Washington, to consult some learned men to ascertain the nature of the language in which this record was engraved. After his return, he came to see me again, and told me that among others he had consulted Professor Anthon, of Columbia College, who thought the characters in which the book was written very remarkable, but he could not decide exactly what language they belonged to. Martin had now become a perfect believer. He said he had no more doubt of Smith's divine commission, than of the divine commission of the apostles. The very fact that Smith was an obscure and illiterate man, showed that he must be acting under divine impulses. "God has chosen the foolish things of this world to confound the wise, and the weak things to confound the mighty, and base things, and things which are despised—yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence." That he was willing to "take of the spoiling of his goods" to sustain Smith in carrying on this work of the Lord, and that he was determined that the book should be published, though it consumed all his worldly substance. It was in vain I endeavored to expostulate. I was an unbeliever and could not see afar off. As for him, he must follow the light which God had given him. Whether at this time Smith had those colleagues that certainly afterwards moved unseen the wheels of this machinery, I am unable to say. Even after Cowdery and Rigdon were bending the whole force of their minds to the carrying out of this imposture, Jo Smith continued to be the ostensible prominent actor in the drama. The way that Smith made his transcripts and translations for Harris was the following: Although in the same room, a thick curtain or blanket was suspended between them, and Smith concealed behind the blanket, pretended to look through his spectacles or transparent stones, and would then write down or repeat what he saw, which, when repeated aloud, was written down by Harris, who sat on the other side of the suspended blanket. Harris was told that it would arouse the most terrible divine displeasure, if he should attempt to draw near the sacred chest, or look at Smith while engaged in the work of deciphering the mysterious characters. This was Harris' own account of the matter to me. What other measures they afterwards took to transcribe or translate from these metallic plates, I cannot say, as I very soon after removed to another field of labor, where I heard no more of this matter till I learned the Book of Mormon was about being published. It was not till after the discovery of the manuscript of Spalding, of which I shall subsequently give some account, that the actors in this imposture thought of calling this pretended revelation the Book of Mormon. This book, which professed to be a translation of the golden Bible brought to light by Joseph Smith, was published in 1830—to accomplish which Martin Harris actually mortgaged his farm.

In addition to the above facts with which I myself was conversant in 1827 and 1828, connected with the rise of Mormonism, I have been able to lay hold of one or two valuable documents, and obtain several items of intelligence, by which I shall be enabled to continue this sketch of the rise and origin of this singular imposture. To my mind there never was a grosser piece of deception undertaken to be practised than this.

In developing the history of this imposture, and showing the several steps by which it has won its way to the regard, and gained the confidence of thousands, it becomes necessary to account for the existence of what is denominated the Book of Mormon—a volume containing 588 duodecimo pages, consisting of fifteen different books, purporting to be written at different times, and by different authors, whose names they respectively bear. The period of time which these historical records profess to cover, is about a thousand years—commencing with the time of Zedekiah, king of Judah, and terminating with the year of our Lord 420. Should not your patience and that of our readers be quite exhausted by the present long article, I may in another number give you a sort of an analysis of this volume.

This volume, as I have already intimated, has exerted a most important influence in giving some plausibility to the claims set up by the originators of the Mormon imposture. I am quite confident there never would have been any permanent converts to Mormonism, had not this volume been ushered into existence. The story of the Golden Bible, like a thousand previous and no less marvellous tales told by Jo Smith, would have long since sunk into oblivion but for the publication of this book. The origin of this work—how it came into being—is a grave question. It is quite certain that neither Joe Smith nor Martin Harris had intelligence or literary qualification adequate to the production of a work of this sort. Who then was its author? The Mormons say that it is a revelation from God. They claim for it a divine character. They say that the successive narratives spread upon the pages of this volume, are the identical records engraved upon the metallic plates to which we have already referred, and which, like the leaves of a book, were deposited in a box and hid in the earth, that the writing on these plates was in "the Reformed Egyptian language," that Joseph Smith was directed by an angel to the spot where this sacred deposit lay; and subsequently inspired to interpret the writing, by putting two smooth flat stones, which he found in the box, into a hat, and then putting his face therein. This is the claim set up for the Book of Mormon, and which has seduced many unstable souls.

Had the originator of this fabulous history,

called THE BOOK OF MORMON, kept entirely behind the scenes up to the present period, and had there been no clue, by which the authorship of this figment of the imagination could be traced, it would still have been abundantly evident to every intelligent person, that it was the product of some shrewd and designing mind, who calculated to find his advantage in gulling the credulous and superstitious. The people of Palmyra, at the commencement of the printing of this book, only laughed at the ridiculousness of the thing, and wondered at the credulity of Harris. As the publication progressed, and the contents of the book began to be known, the conviction became general that there was an actor behind the scene, moving the machinery, of far higher intellectual qualifications than Smith or Harris. Suspicion in some degree rested upon a man by the name of Cowdery, who had formerly been a school teacher, if I mistake not, and was now known to be in some way connected with Smith in preparing this volume for the press.

I will here insert a document which I have in my hands, and which may tend to throw some light on the origin and authorship of the Book of Mormon, which I found in a little work, entitled "RELIGIOUS CREEDS AND STATISTICS." The author gives a brief sketch of Mormonism, and among other things inserts a letter or statement written by Isaac Hale, the father-in-law of Jo Smith, giving some account of his first acquaintance with Smith. I had, previously to meeting with this letter, felt anxious to obtain some facts in relation to Smith's marriage, in order to ascertain how those facts would agree with the statements made by him to Martin Harris, which I have already noticed. While at Palmyra, I met with a respectable clergyman of the Episcopal church, who had formerly belonged to the Methodist connection, that was acquainted with Mr. Hale. He represented him as a distinguished hunter, living near the Great Bend in Pennsylvania. He was professedly a religious man and a very zealous member of the Methodist Church. The letter to which I have referred, is accompanied with a statement, declaring that Mr. Hale resides in Harmony, Penn., appended to the letter also is Mr. Hale's affirmation or affidavit of the truth of the statement there made, taken before Charles Dimon, Justice of the Peace, and there is also subjoined the certificate of William Thompson and Davis Dimock, Associate Judges of the Court of Common Pleas in the County of Susquehanna, declaring that "they have for many years been personally acquainted with Isaac Hale of Harmony Township, who has attested the foregoing statement, or letter, and that he is a man of excellent moral character and of undoubted veracity."

(To be Continued.)

### DR. G. R. PHELPS' Compound Tomato Pills.

The vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy.

THE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration. It has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, constipation, &c. The following Letters are selected from the numerous testimonials of its salutary effects—for others see Pamphlets in the hands of those who sell the Medicine.

From the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

Dr. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic Affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

Sometime last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it a trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past.

I have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

I have also to state that your medicine is quite extensively used in the village where I reside, and as I learn with good effect. Yours truly, F. BESTOR. New York, July 24, 1839.

From the Rev. F. H. Case, Pastor of the Congregational Church in Avon.

Dr. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has hitherto been salutary, in mitigating the evils of that miserable disease, dyspepsia. Yours respectfully, FRANCIS H. CASE. Avon, March 9, 1840.

SARATOGA SPRINGS, 5th July, 1839.

Dr. G. R. Phelps.—Respected Friend—I am truly grateful, and can return my sincere thanks to you, that under God, you have been the means of restoring me from a low, to a perfect state of health. About thirteen months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with but little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills; and as I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

Gratefully Yours, JOHN COLEMAN.

CAUTION is necessary in order to obtain the genuine medicine. Ask for Phelps' Tomato Pills, and observe the label signed G. R. Phelps, M. D.

For sale by all the Druggists in this city, and by one Agent in every town in the State—Price 37 1/2 cts. Hartford, July 10, 1840. 3m17.

New and Cheap Fall Goods.

JUST received, and now opening, a large assortment of foreign and domestic Dry Goods, adapted to the season, to which we would particularly direct the attention of purchasers.

N. B. Goods shall be sold as cheap as at any other store.

E. BLISS, & CO.

### MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved, and the science rendered more clear and comprehensible to youth, from arrangements made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually terms with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them. Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.

Hartford, Feb., 1840. 49

### New Goods.

OPENING this day extra super French, London and American PRINTS; also, a new style of American Prints, 4-4, finish and style as good as the French; Bombazines; Linen Handkerchiefs; Italian Silk; Pie Nic, Silk, and Cotton Gloves and Mitts; bat, cap, and narrow white and colored Satin Ribbons; Ladies' Silk Cravats, for 34 cents; Silk net Purses, 17 cents; Mouslin de Lane Shawls, 25 cts; Chalkey Handkerchiefs, 37 1/2 cents; do. Scarfs, 17 cents; 8-4 Broche Shawls, 1.50, &c. &c. Also, Ladies' Willow and Straw Travelling Baskets and Bags, a full assortment just received by

A. P. ALPRESS,

May 6, 1840. 6

### BOOKS.

THE subscribers, successors of Canfield & Rob-

bins and Gurdon, Robins Jun., offer for sale the

following from among their stock of Theological

works on as favorable terms as they can be obtained

in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various

bindings.

Calmet's, Brown's, Robinson's, Buck's and Mal-

com's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance.

Home on the Critical Study of the Scriptures.

Do. on the Psalms.

Fuiler's Works.

Dwight's Theology.

John Bunyan's Works.

Paley's Works.

Clark's Discourses.

Burder's Village Sermons. Saurin's Sermons.

Wayland's do. Jay's do. Payson's do.

Jay's Lectures.

Jay's Exercises.

Jay's Prayers.

Jahn's Archeology.

Hug's Introduction.

Storr and Platt do.

Lowth's Isaiah. Lowth's Hebrew Poetry.

Mc Ewen on the Types.

Howe and Bates' Works.

Stewart on Romans and Hebrews.

Mc Knight on the Epistles.

Barnes' Notes—Gospels, Acts, Romans, Corinthi-

ans and Isaiah.

Lodge on Romans.

Prichard's Connections. Shuckford's do.

Newton on the Prophecies.

Knapp's Theology.

Dick's Works.

Dick's Theology.

Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D.

Boardman, G. T. Bedell, B. Allen, Payson, Heber,

Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs.

Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones'

do.

Doddridge's Family Expositor.

Cottage Bibles.

Henry's and Scott's Expositions.

The Old and New Testaments, Historically and

Chronologically arranged with notes, by Rev. G.

Townsend.

Paragraph Bible by Coit and Nourse.

Wesley's Works.

Henry's Daily Commentary.

Plenary Inspiration of the Scriptures, by Rev. S.

Noble.

Bickersteth's Works.

Evidences of Christianity, by Alexander, Paley,

Jennys and Leslie.

Young man's Closet Companion.

Good's Better Covenant.

Cases of Conscience.

Olshausen on the Genuineness of the New Test-

ament.

Philosophy of Benevolence, by Church.

Hannah Moore's Practical Piety. Do. on Prayer.

Philip's Guide.

Phinney's Lectures.

Physical Theory of another Life.

Harvey on Moral Agency.

Corner Stone, Way to do good, and Young Chris-

tian, by Abbot.

Wilberforce's Practical View.

Brownlee's Lights and Shadows.

Judd's Review of Stuart.

Cogswell's Manual of Theology.

Means and Ends.

Simple Sketches, Student's Manual and Sabbath

School Teacher, by Todd.

Book of Common Prayer, various size and binding.

Select Family Sermons, by Bishop McIlvaine.

Campbell on the Four Gospels.

Tyndale's New Testament.

Life of Jeremy Taylor.

Holy Living and Dying, by do.

Child's Book of the Sabbath.

Dominion of Christ.

Symington on the Atonement.

Bunyan's Holy War.

Walk about Zion.

Suddard's British Pulpit.

Hill and Valley by Catharine Sinclair.

Drelicourt on Death.

Memoir of Rev. J. Vail.

Fragment by Dr. Spring.

Milner's Clerical Manners. Do. on the Christian

Ministry.

Imitation of Christ, by Thos. a Kempis.

Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

## HARTFORD

## Fire Insurance Company.

Office north side of State House Square, between the

Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Com-

pany:

Eliphalet Terry, Job Allyn,  
S. H. Huntington, George Putnam,  
H. Huntington, Jr. Junius S. Morgan,  
Albert Day, Ezra White, Jr.  
John D. Russ, ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1840. 151

## Notice.

By virtue of an Order of the Hon. Court of Probate for the District of Hartford, dated Sept. 30th, 1840, authorizing and directing the subscriber to sell either at public or private sale all the residue and remainder of the Estate of Timothy Francis, late of Wethersfield, in said District deceased, will be sold, either at public or private sale on Saturday, the 24th day of October, 1840, at 2 o'clock in the afternoon of said day, at the late dwelling house of said deceased, in said Wethersfield, all the rest and residue of said Estate, consisting of a house lot of about twenty rods of land with a dwelling house and barn thereon, situated on Main street in said town of Wethersfield, subject to two certain mortgages and the Debt of the Widow of said deceased.

George Stillman, Jr. appointed by said Court to make said sale.

GEORGE STILLMAN, Jr.

## ETNA

## INSURANCE COMPANY.

Incorporated for the purpose of securing against loss

and damage by Fire only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner

offer to take risks on terms as favorable as other